

The
**CONVERTED
CATHOLIC
MAGAZINE**

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Iron Curtain

MAY, 1949

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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Message OF THE Month

By What Authority . . . ?



THE STRUGGLE in the world today centers around the age old question: *By what authority—in Church and State*—must men be ruled? Shall it be by authoritarian ['totalitarian'] government, or by representative power from within the hearts of integrated individuals?

These are the two opposing tracks along which the life of man can be directed—to obtain his daily bread and to sanctify his soul. Authoritarianism in material things would force prosperity upon men from above and solve social and economic problems by means of the iron fist. Fascism, Nazism and Communism have tried this. Ecclesiastical dictatorship, as in the Roman Catholic Church, would similarly force men to be good by law and authoritarian regulations. The other track is the Protestant, democratic way, by which men are ruled from below, *by power developed within by personal sanctification and the integration of individual personalities*.

If mankind can be made prosperous in material things and holy in spiritual matters only by the totalitarian, dictatorial way, then the sovereignty of absolutism must be irrevocably established. Man would thus be reduced to a mere creature, a slave of God and man, to be ruled forever, like the animals, by external law. *Daily bread would be allotted to each by a monstrous economic monopoly, and sanctity dished out by a huge ecclesiastical trust.*

But God has so made and redeemed men that neither their daily bread nor their spiritual needs can be supplied by forcing them upon mankind in the mass. You cannot make a man holy or prosperous by outside force.

If, on the other hand, as true Christians believe and as Christ taught, man may become kin of God (*John 1:7*), then we must disclaim all compromise with autocracy and pursue our Protestant, democratic way, even though it involves continuing centuries of tragedy and failure.

Protestants must become convinced of this. The heritage of their faith, and the culture of their freedom which flows from it, must always be fought for and defended. They should not fear the growing absolutism of either Rome or Russia, for they have at their disposal a power greater than the two of them combined.

Victory



Complete

in

New Mexico School Case

THE WRITTEN JUDGMENT of District Judge E. T. Hensley last March 12 put a victorious end to one of the most important court actions ever brought by aroused Protestants against violations of state and national constitutions by Roman Catholic nuns and priests as teachers in the public schools in New Mexico.

The State Court's written statement, according to an AP dispatch in the *New York Times* of March 13, supplemented a verbal decision from the bench October 7, 1948, in which Judge Hensley held that employment of the Catholic teaching orders in public schools "violated the state and national constitutions." Judge Hensley's written statement "barred 143 Catholic teachers from teaching in New Mexico public schools" in seven counties.

The history of this case was given in detail in the April, 1948, issue of **THE CONVERTED CATHOLIC MAGAZINE**. Not only was the Catholic catechism taught by the nuns in these public schools, but even Protestant children were forced to go to confession and were taught Catholic prayers. Protestant children also had to play bingo during school hours, at a nickel a game, and to sell chances on boxes of candy in the neighborhood for the Catholic building fund.

Congratulations to the New Dixon "Free Schools Committee," representing Protestant citizens of the seven counties, which toiled so hard and in face of tremendous opposition to bring this case to a successful conclusion. Thanks also to our readers and friends of Christ's Mission who contributed funds to the Committee to help fight the case.

Drastic Solution To The Parochial School Question

BUY OUT the church schools and turn them over to the public school system." That was the startling proposal made last January 28 by Rep. Andrew Jacobs (*Ind., Dem.*), member of the education subcommittee of the House Committee on Education and Labor in Washington, according to the Indianapolis *Times* of that date.

Rep. Jacobs, a Roman Catholic, made his revolutionary proposal after 3,000 people had turned out to hear Methodist Bishop Oxnam denounce a plan for Catholic schools to obtain public funds under the proposed Federal Aid For Education Bill. This bill would grant \$300,000,000 a year to the States, and it could be used for parochial schools if local school officials so decided. This honest Catholic Congressman boldly declared:

I am a Roman Catholic and have three children educated in parochial schools. But I do not believe that church schools should get a single cent of tax money. I am even against carrying the pupils in school buses paid for by the taxpayers. To my mind it violates the principle of separation of church and state.

Here is the wording of his drastic proposal:

If the Catholic hierarchy feel that they can no longer support their school system without tax money, I would favor using federal funds to buy their school plants and put them out of business. We would need them, undoubted-

ly, if we were to take all the parochial school children into the public school system now.

This is a fair answer to the plea of Roman Catholic spokesmen that their parochial schools cannot continue to expand without tax funds. But to support them out of public tax money is unconstitutional. To sell them out to the public school system would thus seem to be the only alternative to forcing unconstitutional use of tax money by the American people—provided, of course, that such schools would not be continued as parochial schools with nuns and priests as teachers in the public school system. This is what has happened in New Mexico and other places.

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French Cardinal Warns Catholics Against Substituting Mary For The Creator

ALTHOUGH some may doubt it, we have before us an article in the *Catholic Universe Bulletin*, (of the Diocese of Cleveland, Ohio) of last March 3, which quotes the French Cardinal Emmanuel Suhard, Archbishop of Paris, as warning Roman Catholics of excessive worship of Mary.

Warning his people against two extremes—"that of neglecting the Blessed Virgin, and that of venerating her to the neglect of her Son and the Holy Trinity," Cardinal Suhard is quoted as stating:

"Devotion to Mary is far from always being properly understood . . . Some 'pass it up,' while others develop a cult in which 'Mary has become everything, and in which 'Jesus, and the Holy Trinity totally ignored!'"

Reading like an article from *The Converted Catholic Magazine*, Cardinal Suhard's article goes on to say:

"In its extreme form this is superstition and idolatry. Emotion has taken the place of faith; taken a creature—even if the noblest and most perfect—for the creator. With the best intentions, they have betrayed the profoundest desire of Mary, who, far from wishing to make

herself God's equal, never ceased to call herself 'the handmaid of the Lord.'"

Now, remember, ex-priests at Christ's Mission did not write this, but the Roman Catholic Cardinal Archbishop of Paris!

concerning the Blessed Virgin, Cardinal Suhard said:

rightful place in your lives, and according to the proper role in the plan of Redemptive."

Devotion to Mary "is far from being always properly understood," the cardinal stated, adding that some "pass it up" while others develop a cult in which "Mary has become everything" and in which "Jesus, our Son, is forgotten and the Holy Trinity totally ignored." He said:

"In its extreme form this is superstition and idolatry. Emotion has taken the place of faith; taken a creature—even if the noblest and most perfect—for the creator. With the best intentions, they have betrayed the profoundest desire of Mary, who far from wishing to make herself God's equal, never ceased to call herself 'the handmaid of the Lord' . . .

"In union with Jesus—and always subordinate to Him—she has the ever-present power to save the world. It is through her that the grace of salvation is given to us throughout the world. She was mentioned still of the dying Jesus, gave her to us as a mother. It is through her, normally, that we have access to Jesus, and through Jesus to the Father to the Holy Ghost.

In case any one should doubt this quotation from Cardinal Suhard, here is a photostatic copy of it from the *Catholic Universe Bulletin* of March 3, 1949.

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The Converted Catholic Magazine

"Travelling Madonnas"

A BABYLONIAN PAGAN PRACTICE
THAT SULLIES AMERICAN HIGHWAYS

NO ONE can fail to notice the increase in Madonna-worship all over the United States. This modern 'cult of Jezebel' is filling our cities, and caravans with statues of "Pilgrim Virgins" wend their way along our highways and through the country towns and villages.

These travelling statues started in Portugal where a facsimile of 'Our Lady of Fatima' was carted around the country and into Spain to drum up enthusiasm over the new Madonna that gives a blessing to the dictatorial regimes of Salazar and Franco. Canada had a magnificent spectacle last year of its travelling "Madonna of the Cape," that was publicly addressed in the second person by the highest ranking Catholic bishops, and that was exalted amid a great fireworks display in Ottawa where thousands of credulous Catholics "kissed its feet until the paint wore off its toes," according to *Life* magazine's account of the ceremonies.

Caravans of travelling Madonnas have invaded the cities north, south, east and west of the United States and bishops, prelates, nuns and priests have been pictured in our newspapers kneeling in worship before them.

Only recently has the practice of travelling statues started in England, where Roman Catholicism is much more conservatively practiced than in



"Our Lady of the Cape," who was so devotedly worshipped at the Marian Congress in Ottawa last year that the paint was kissed off her toes.

the United States, for pagan practices have come to America direct from Italy and other Continental countries. Some priests and lay Catholic people in England are shocked by the appearance of these travelling Madonnas along English country roads, and fear the adverse effect on the Roman Church itself in Protestant England. Here is a complaint by a Father Albert Gille, as published in the London Catholic *Herald*:

Sir,—I am sorry to see you encouraging that new-fangled invention by

the super-Catholics and silly practice of travelling statues. The Portuguese have started it and already the French are trying to outbid them, but where is it going to end? The practice is so liable to abuse and so open to criticism that I would not be surprised to see it condemned by the Holy Office. Meanwhile, it will force us to reserve first-class compartments for the traveller and make us look thoroughly ridiculous.

The Editor of this Catholic paper was obliged to add the following note: "We suggest that the devotion aroused by the practice (of travelling statues) is not necessarily a proof that this form of devotion is without its danger . . ."

ENGLISH CATHOLICS PROVE IT IS 'BABYLONIAN PAGANISM'

Another Catholic, Mary E. Le Mottee, of Sussex, not only agrees with Father Gille, but wrote to the Catholic *Herald* to point out that the practice is purely pagan, and quotes from documents in the British Museum to show that it dates from Babylonian times, when the statue of Ishtar the "Lady of Heaven" travelled into Egypt. Her letter is worth quoting in full as follows:

Sir:—With reference to Fr. Albert Gille's letter about Travelling Statues, the practice is by no means new, and I would refer him to the Tell-Amârnâh Letters amongst the Babylonian antiquities in the British



Msgr. Fulton J. Sheen (left) and a group of dignitaries of the Catholic Church at Houston, Tex., are shown with the "Pilgrim Virgin" statue, Our Lady of Fatima.

Museum. Quoting from the British Museum Guide to the Antiquities, page 126, a translation of Letter unto Nimmuria (i.e., Amenophis III) King of Egypt, my brother, etc.: "Thus saith Tushrata King of Mitanni . . . Ishtar the goddess of Nineveh, the lady of all lands spake saying: 'Unto Egypt the land which I love, I would go, and would journey thither straightway.' I have therefore sent her unto thee and she hath departed. Now in the time of my Father the lady Ishtar went down into that land, and as in days of old, she dwelt there and the people paid honour unto her, even so now let my brother pay honour unto her more than was formerly paid, yea ten times more honour, and may my brother worship her joyfully, and may he allow her to return. And I pray that Ishtar, the Lady of Heaven, may protect both my brother and myself," etc.

With such a precedent, one can only agree most heartily with Fr. Gille and trust that the practice may be discontinued.

No Catholic in this country has dared to raise a voice in protest against this pagan practice, which is financially profitable to the Catholic Church and serves to make it spectacular in the eyes of non-Catholics. Nor should any Protestant remain silent when he sees his land sullied with the revival of Babylonian paganism.

Mary, Jesus' mother, would herself protest this identification of her with Ishtar of Babylon and Isis of Egypt. For she tells us plainly where she stands in God's eyes, when she sings in the Gospel (*Luke 1.46, 47*) "My soul doth magnify the Lord and my spirit rejoiceth in God my Saviour."

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Vatican's Finger

In The Dutch

Political Pie

MOST AMAZING is the report of the interference by the Vatican in the political affairs of the Dutch and the Indonesians. For those who doubt that the Catholic Church interferes in politics, here is a sample that should thoroughly convince them.

A detailed report in a special dispatch from the Hague in the *N. Y. Times* of last January 10, plainly states: "The difficulties that have dogged the Dutch negotiations with the Javanese Republicans for months and now once more threaten the talks in Indonesia *have been traced to intervention on the part of the Vatican.*"

Everyone knows what a scandal was created by the cruel attack of the Dutch against the Republic of Indonesia, resulting in its swift destruction and capture of its leaders. Action against Holland was threatened in the Security Council of the U. N., and since then efforts have been made to have justice done to the Indonesians by setting up a new government that will at least afford the Republicans some representation. But the Vatican, through its influence on key Catholic politicians in



Holland, has succeeded in blocking any such compromise with the representatives of the defeated Republican government.

Here is how the Vatican acted, according to this reliable *N. Y. Times* report:

"Suggestions are said to have been transmitted from Rome to Dutch Catholic political leaders by way of the Utrecht headquarters of the Netherlands hierarchy. The general line of policy suggested is reported to have made clear that negotiations leading to compromise with the Republic's leaders were highly undesirable. Even now, when the Republic as a political entity has ceased to exist, it is held to be intolerable for Dutch Catholics to enter into bargaining discussions with Premier Hatta, President Sukarno or former President Sutan Sjahrir."

How, it may be asked, can the Vatican succeed in thus influencing the policy of a country that, although its Catholic population has greatly increased of late, has been historically Protestant? It is because, as this *N. Y. Times* report points out, "All the key men in the present situation are Catholics." They are: Dr. Louis J. M. Bel,

High Commissioner of the Crown in Indonesia; Emmanuel Sassen, Minister for Overseas Territories; and Carl Romme, head of the largest party in the States General (Dutch Parliament). These have absolutely refused to agree with the efforts of the Socialists, Premier Drees and other parties in the Dutch government to enter into negotiations with the former Republican leaders in Java. And they have been able to block any compromise, in spite of adverse world opinion and efforts of foreign powers to make a just peace with the Indonesians. *"This is becoming increasingly hard,"* the N. Y. Times' report continues, *"because of Catholic opposition."*

Behind these orders from Rome is the excuse that the former Republic of Indonesia was influenced by Communists—the customary charge nowadays against anyone who is not in favor with the Roman Catholic Church. When will indignant world opinion—and that of our own American political leaders—become strong enough to put an end to such political intrigue by an organization that protects itself from criticism by clothing itself with the cloak of religion?

A.P.D.L.

THERE is in New York City, an organization which aims to help, with legal assistance and advice, individual Protestants who suffer from discrimination because of their faith. It is called The American Protestant Defense League and has its headquarters at 350 West 26th Street, New York 1, N.Y.

There is great need, even in Protestant America, for such an organization, and those interested are requested to write for further information.

May, 1949

Five Danger Points

PRESBYTERIANS belonging to the World Alliance of Reformed Churches meeting at Buck Hills, Pa., last Feb. 17, expressed alarm at the increase of *"political and ecclesiastical despotisms,"* and the increasing danger to our principle of religious freedom. They unanimously voted to express "grave concern" according to the N. Y. Times of last Feb. 18, on the following five points:

1. The growing pressure to divert Federal funds to parochial schools;
2. The situation in public education in New Mexico;
3. The banning of certain periodicals of national reputation from public school libraries in the U. S.;
4. The systematic persecution of Protestant Christians in Spain both by civil and religious authorities, and the growing infringement on religious liberty and active religious persecutions in Mexico and certain nations of South America.
5. Efforts to effect recognition of Fascist Spain and similar situations which tend to deny Christian liberty.

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What Has Happened to Religion



Behind the Iron Curtain?

By L. H. LEHMANN

MOMENTOUS CHANGES are taking place in the relationship between church and state in all countries under Communist influence. Nothing like it has happened since the American and French Revolutions in the 18th century, when the principle of separation of church and state was first put into practice.

First to be noted is the significant fact that these changes are taking place, not in Protestant countries, but in Roman Catholic and Orthodox countries. These are the countries that were denied the blessings of the evangelical reform by the Protestant Reformation of Martin Luther and his associates. Poland is 96% Roman Catholic, Hungary 67%, Czechoslovakia about 70%. Bulgaria is 98% Orthodox, as is also, of course, the USSR proper. Then, in the free coun-

tries outside the Iron Curtain, we have Italy, which is claimed to be 99% Roman Catholic, but with the largest Communist party membership outside Russia. France also, which is claimed to be about 75% Roman Catholic, has 2,000,000 Communist members. Spain and Portugal, almost 100% Roman Catholic, are prevented from becoming Communist only because of the Fascist dictatorship of Franco and Salazar.

No one, therefore, can fail to see the intimate connection between this Communist upheaval and religion—the Roman Catholic and Orthodox religions, which have till recently controlled the destinies of those countries.

The second thing to note is that the efforts now being made to separate church and state in Communist-dominated countries are the result of

our democratic teaching as embodied in our own U. S. Constitution. By the victories of Protestant England and America in the two World Wars, the grip on those countries of the old monarchies allied with the churches was broken. Of particular importance was the break-up of the old Hapsburg monarchy [Holy Roman Empire] over much of southeastern Europe, as well as the state-church control of the Czar and the Orthodox church in Russia. Again in the second World War our victory destroyed the attempt of the Fascist dictators (all of them allied with the Vatican by solemn concordats) to restore totalitarian state-church control in those countries. Our military victories thus allowed the Communist influence to flow in upon Europe, and we taught the people there (mostly Catholic) to put into practice our own U. S. principle of the separation of church and state.

What has happened is simply this:

these Roman Catholic and Orthodox people have taken our teaching very much to heart, but have put it into practice in a very violent way. The violence is explained by the close and recent church-state control in their countries. Thus we find, for instance, in Hungary that Roman Catholic people have arrested and imprisoned even their Cardinal Primate and other church dignitaries because they opposed this separation of church and state and insisted upon bringing back the old Hapsburg Monarchy.

A third point to note is that separation of church and state in those countries means more than an attempt to prevent the teaching of the Roman Catholic religion in public schools, as is the case in the United States. In fact, at present in those Communist-dominated Catholic countries, the Roman Catholic religion is allowed to be taught in the public schools, although attempts are being made to discon-



tinue all parochial schools.

What is of greater importance in those countries is the question of *land ownership*. For centuries the combination of authoritarian state and church kept the vast majority of the peasants landless. Now, for the first time, the vast church land-holdings have been distributed among the masses of the people. Land hungry for centuries, these poor peasants for the first time have been given a small piece of land of their own. And thus, separation of church and state in those Catholic countries means that the Catholic peasant for the first time has received for himself a piece of land that formerly belonged to the Roman Catholic Church. What has astounded and shocked American Protestant people is the fact that these Roman Catholics have gone so far as to imprison, and even threaten with death, their own bishops and priests for opposing this kind of separation of church and state.

To bring about separation of church and state in those Catholic and Orthodox countries, use has been made of the dread weapon of Communist ideology and its ruthless methods of operation. This, of course, is what shocks us. The question is, could it

have been accomplished in some other way? The early Americans obtained separation of church and state in an orderly manner. Catholic people in Europe today have had to persecute their own church leaders to obtain it. That is the difference between their revolution and ours in the 18th century.

Or maybe we were wrong in teaching those people the principle of separation of church and state? Or perhaps, as Roman Catholic spokesmen are now telling us, the whole principle of separation of church and state is wrong? Roman Catholic Bishop Stephen J. Donahue of New York recently declared in a public statement (See, N. Y. Daily News, Dec. 5, 1948) that there is no such thing at all as an American principle of separation of church and state, that "the enemies of religion have manufactured the principle in order to oppose religion."

Much though we regret the violence with which those people in Europe are now putting this principle of ours into practice for themselves, we cannot altogether condemn them for doing so without repudiating our own vital and cherished principle of separation of church and state.

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God's Handiwork

by

BARNEY E. ANTROBUS

[Suggested by L. H. Lehmann's article in our issue of last September, "HOW IMPORTANT IS MAN?"]

"But the very hairs of your head are all numbered." Matt. 10:30

Swing on old world in your dizzy race,
Flinging your blazing planets out
From melting crags and rounding face!
Your rocking speed and chaotic rout
Is held in leash by the Creator's hand—
Your every cycle at His command.
He willed to fling you into space
To serve the unit of a race,
And in the wisdom of the plan
The unit of the race—a man!

Gleam on old stars with undimmed light!
Your fires were lit with super-power;
And God-born beams from that first night
Endure in splendor until this hour.
Your countless legions, one by one,
Were fixed and bounded as the sun,
To serve unfailing in their round
The end toward which all things are bound;
That end was in the Maker's plan—
The unit of all things—a man!

Heave on in awful surge and crash;
Ye earth and sky, and all between!
Worlds at war may madly clash,
Twas all from the beginning seen.
The Father-eyes that never sleep
While children grope the dark and weep,
Are following the working plan
Laid out to serve the ends of man.
Though 'midst the whole an atom small,
Man is the unit of it all.

From deepest depth to farthest star,
Within the nameless bounds of space,
All things that were, all things that are,
All things to be shall count for grace.
Though man alone fell into sin
And marred God's image in his soul within,

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

—Psa. 46:1-3, 8-11

He still retains his Maker's love
That guides him to the things above.
Though living always 'neath the curse,
Man is God's goal of the Universe.



Are We That Bad?

'OUR SUNDAY VISITOR,' popular Roman Catholic weekly, again published a scurrilous attack upon the converted priests of Christ's Mission in its issue of last December 26. What enrages the editors of this Catholic paper is the fact that so many of our converted priests at Christ's Mission have been given the opportunity recently to witness to the saving power of the Lord Jesus Christ in many Protestant churches throughout the mid-west.

As usual, in this long tirade against us, there is no attempt made to answer the positive message of salvation, to which our converted priests witness when preaching in churches up and down this great country. It is merely a below-the-belt attack by general slander against all converted priests.

"Regarding ex-priests today, and regarding all the other ex-priests in history," it says, *"the story is nearly always the same: they tampered with their vow of chastity, were expelled by the church, and then hoped that if they could sufficiently blacken the church, they would stand out as innocent men and even champions of the truth."*

Here, we ex-priests of Christ's Mission are lumped together with Martin Luther and all the other ex-priests of

history, as evil, lustful men. It condemns every ex-priest as a "Judas," a "cast off," worse than a fallen angel. *"If a fallen angel is an abomination,"* it says, *"so is a fallen priest."* Judas, it says, was *"the first ex-priest."* This article warns Catholic readers against our Magazine and pamphlets and calls us *"exemplification under our own eyes of the days of the so-called Reformation."*

Following is how this article describes what happened at the time of the Reformation and what happens today when a Roman priest is converted to Christ:

"A self-opinionated priest meddles against chastity, attempts to acquire the privilege of married people and is cast out of the church like the bad angels whom Michael hurled into hell."

But the chief aim of this tirade against us is to scare Protestants away from us. It accuses Protestants of losing their self-respect by helping a former priest or allowing him to preach in their pulpits. Likening an ex-priest to Lucifer, it says to Protestant pastors:

"If good men cannot bear the thought of seeking guidance from Satan, 'the father of lies,' they should also recoil at the thought of expecting honest information from a cast-off former priest, to say nothing about bringing him into their pulpit."

It goes farther and blames them

Protestants and "their synthetic religion."

It is easy to see why the Catholic Church fears so much the witness which converted priests can offer in the true cause of Christ. Every effort is made to prevent the ex-priest from being able to give this testimony. For this reason, we are more than grateful to the Protestant pastors who offer us the freedom of their pulpits to bring the message of this great salvation in Christ to all who will come to hear us. The abuse and slander received from Catholic spokesmen are a part of this work. *"They shall revile you and persecute you, and speak all manner of evil things against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven."* (Matt. 5:11, 12.)

On this promise of Christ we rest.

● ON THE SAME DAY that the *N. Y. Times* (Feb. 6) carried many dispatches pro and con concerning censorship at the trial of Cardinal Mindszenty in Hungary, it also carried a report from Rome giving the rules lately laid down by the Vatican itself, limiting the freedom of news reporters covering Vatican news.

News reporters will have to have "a strictly personal press card" which will be withdrawn if any of the rules in a booklet issued by the Papal Secretariat of State is not strictly adhered to. Only those holding this strictly personal press card will be admitted to the press office on the Vatican grounds, and these cards will be issued only after editors-in-chief of various papers of the world "guarantee that both their representatives and publications will maintain an entirely correct attitude in regard to the Holy See and the Catholic Church."

*DETERMINED NOT TO KNOW ANYTHING...
SAVE JESUS CHRIST AND HIM CRUCIFIED."



An Attempt To Silence Our Editor

Let us straitly threaten them, that they speak henceforth to no man in this name.

But Peter and John answered and said unto them: "Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye. For we cannot but speak the things which we have seen and heard."

—Acts 4:17, 19, 20

ON THESE and following pages are reproductions of clippings from the daily newspapers of the Twin Cities of St. Paul and Minneapolis, Minnesota, when L. H. Lehmann was there as one of the speakers at the Minnesota

research laboratory in Chicago. was round undamaged.

house yesterday.

PROTEST VOICED AGAINST ST. PAUL SPEAKER

Brotherhood Week Hits

Observance of Brotherhood week in St. Paul was marred Wednesday by an unsuccessful attempt to prevent a former Roman Catholic priest from speaking tonight in the St. Paul auditorium.

The speaker is the Rev. H. L. Lehman, director of Christ's mission, New York, and editor of "The Converted Catholic."

He is to be one of several speakers at a St. Paul rally sponsored by the Minnesota Christian Fundamentals conference.

The protest began yesterday morning when four St. Paul businessmen appeared before the St. Paul city council and declared Mr. Lehman intended to make an anti-Catholic talk.

They cited principally a newspaper interview in which Mr. Lehman partially upheld the conviction of Cardinal Mindszenty of Hungary.

The four, Lee Godfrich, A. H. Markert, A. F. Breher and Leo

Kelley, explained they were appearing merely as individual citizens and not as representatives of any special group.

At a special afternoon session of the city council auditorium committee, Mayor Edward K. Delaney and Milton Rosen, commissioner of public works, proposed canceling the conference's permit for use of the municipal auditorium.

However, they decided to let the meeting proceed as scheduled after hearing the Rev. Alton Motter, secretary of the St. Paul Council of Churches; Dr. E. J. Windsor, pastor of Park Avenue Methodist

church, Minister of the conference; Rev. William M. Temple, Baptist church president of the which sponsoring

Delaney, members of the if the meeting, "The Catholics were cause of being harmed."

Nevertheless, the promise Mr. Lehman down his speech so the feelings of religious group

Delaney if Mr. Lehman should agreement, he members to religious group use of the

Minneapolis 'Tribune' Feb. 24, 1949

Bible Conference from February 21 to 27. Determined efforts were made by Catholic Church agents to put the 'silencer' on him by petitioning the Mayor and other city authorities to cancel arrangements for a large rally at the Civic Auditorium in St. Paul for the evening of February 25, when Dr. Lehmann was advertised as one of the speakers.

By prejudiced and entirely unsupported arguments, Dr. Lehmann was accused of the "intention" of making an "anti-Catholic talk." A special meeting with Mayor Delaney and the City Council Auditorium Committee, to which Rev. Dr. William Murk, president of the Conference, was ordered to attend, was held the day before the meeting. Testifying in Dr. Lehmann's favor were Rev.

'PROTESTANTS BEING CRUSHED'

2,800 Hear Ex-Priest; Heckling Youths Ejected

Heckling by a dozen teen-age youths—two of whom were ejected by police—created the only disturbance when a former Roman Catholic priest spoke in the St. Paul auditorium Thursday night.

A crowd estimated at 2,800 heard the Rev. L. H. Lehman, who appeared on the Minnesota Fundamentalists' Bible conference program. Four St. Paul businessmen Wednesday protested Mr. Lehman's appearance and asked the city council to prohibit use of the city auditorium. The council declined.

Joseph Mitchell, city comptroller, a Roman Catholic and a member of the city council's auditorium committee, attended the meeting and said he saw nothing "vicious" in what Mr. Lehman said, although "I do not agree with him."

When Mr. Lehman was telling why he left the Catholic priesthood in 1930, one of several youths sitting in the front row of the second balcony, shouted, "You're a big fat liar."

Other youths kept a continual march in and out of the hall, slamming doors, and occasionally yelled comments. When asked to leave, several youths departed. Two who refused were escorted out by police.

Mr. Lehman, who spoke on "Can We Save Our Protestant Heritage?" said, "Protestants are being crushed between two great millstones — the Roman Catholic church on one side and the Nazis on the other."

Minneapolis 'Tribune' Feb. 25, 1949

Dr. Lehman Urges Protestants To Rally

Before an audience that filled the Auditorium theater Thursday night, Dr. L. H. Lehman of New York, former Roman Catholic priest, called on Protestantism to rally its strength against "the forces of evil that threaten us."

Dr. Lehman, guest speaker at a Minnesota Christian Fundamentals conference meeting, was the object of a controversy Wednesday when four St. Paul citizens protested his talk would be critical of the Catholic church and create ill feeling.

The City Council auditorium committee, however, agreed to permit the use of the theater after an assurance by Dr. William H. Murk, pastor of Temple Baptist church, that he would caution Dr. Lehman not to speak in criticism of the Catholic church.

INTRODUCED BY MURK

Dr. Murk introduced Dr. Lehman at Thursday night's meeting by saying that "when you hear him, you will find he is a tender man, that he doesn't hate anyone."

Dr. Lehman began his address by saying he was sorry that word had been spread that he was to say anything to cause dissension.

He explained that he had been born in Ireland of Roman Catholic parents and was eight years in the priesthood. He said an object of his life now was to work for the Roman Catholic people.

TELLS OF MISSION

"I would be the first to resent anything said to hurt my Roman Catholic people," Dr. Lehman went on. He said that it was in order to bring them his message that he became director of the Mission of Christ in New York.

Dr. Lehman then related that the Protestant Reformation was caused by priests and bishops who left the Roman Catholic church. It was that reformation, he said, that made possible "the liberties and freedom to speak that we find in our protestant democratic America."

CONSIDERS SELF BRIDGE

He said he wished to consider himself a bridge by which the Roman Catholic people could come over so that he might offer them salvation for nothing.

Dr. Lehman said he thought Brotherhood Week would find its fulfillment "if we stand together on Calvary with Christ." Then, he said, "We need not fear any power, the Kremlin or the Vatican."

During the course of his talk there were one or two minor outcries from the balcony, in youthful voices, one of which said plainly, "You're a big liar."

Bible Conference 'Quiet' Despite Early Protests

The 11th annual Minnesota Fundamentals Bible conference went into its final sessions today after a St. Paul meeting, which earlier had brought protests to the city council was held almost without incident.

Two outcries from youthful voices created the only disturbance when the Rev. L. H. Lehman, New York, a former Roman Catholic priest, spoke Thursday night in the St. Paul auditorium theater.

Mr. Lehman was the object of controversy Wednesday when four St. Paul citizens asked the city council to prohibit use of the auditorium.

The former priest, born in Ireland, said an object of his life now was to work for the Roman Catholic people, and it was to bring them his message that he became director of Christ's mission in New York.

He said the Protestant Reformation, caused by priests and bishops who left the Roman Catholic church, had made possible "the liberties and freedom to speak that we find in our Protestant democratic America."

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'Former Priest' Forced To Tone Down Speech

St. Paul, Minn.—Although the protests of businessmen did not prevent the use of the city auditorium for a talk by L. H. Lehman, excommunicated priest now editor of the *Converted Catholic* magazine, New York, they did force him to give assurances that he would not speak in criticism of the Catholic Church. Heckling by a dozen teen-age youths created a disturbance at the meeting of the Minnesota Christian Fundamentals conference.

Group to Hear Talk on Former Priests

"Ex-priests—Did They Leave the Church, or were They Put Out?"

will be discussed by the Rev. R. G. Bandas, rector of the St. Paul Seminary, at a World Policy conference meeting at 9:45 a.m. today at the Catholic Youth center, 2120 Park avenue.

Fr. Bandas, who is arch-diocesan moderator of the conference, sponsored by the Confraternity of Christian Doctrine, will refer specifically to the Rev. L. H. Lehman, former Catholic priest who has been speaking in the Twin Cities.

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This is the old 'below-the-belt' *argumentum ad hominem*—"If you can't answer the argument, attack the man."

Alton Motter, secretary of the St. Paul Council of Churches; Rev. Carl Sandgren, pastor of the First Lutheran Church in St. Paul; Dr. E. J. Windsor, pastor of Park Avenue Methodist Church in Minneapolis, and Emmett Christesen, secretary of the Scottish Rite bodies. Only after Mayor Delaney "extracted" the

promise from Dr. Murk that Dr. Lehmann would "tone down his speech," and a threat to refuse the use of the auditorium to any other religious group if he did not do so, was permission granted to hold the meeting.

Undaunted by these threats, Dr. Lehmann delivered his lecture in his usual calm, factual style. This is proved by the newspaper reports of the following day, and which we reproduce herewith.

It will be noted that Mr. John Mitchell, Roman Catholic City Comptroller and member of the Civic Auditorium Committee who attended the meeting as an observer, testified in the newspaper report that he saw nothing "vicious" in Dr. Lehmann's talk. A Roman Catholic reporter for the *Minneapolis Star* also came to Dr. Lehmann after the meeting, complimented him on his speech and assured him that nothing objectionable was said, and that Dr. Lehmann had every right to say what he did in defense of our Protestant heritage and culture.

The incident, however, should be a lesson and a warning for Protestants that, even in the United States, there is a growing tendency to close out everyone who exercises the right to free speech and assembly, whenever a pretext can be found that the exercise of these rights may not please the Roman Catholic Church.

And here is the sequel . . .

AS A RESULT of the above meeting, the Catholic weekly newspaper, *The Wanderer*, of St. Paul, published a vile attack on Dr. Lehmann and his associates at Christ's Mission in its issue of March 3. It is the most despicable tirade of slander and libel against converted priests we have ever seen, and should only serve to make Dr. Lehmann and Christ's Mission's work more loved than ever by Protestant, and even Catholic, people.

After the author, and editor of *The Wanderer*, Joseph Matt, exhausts every vile epithet he can muster in four long columns against the character of Dr. Lehmann and his associates, he devotes two more columns to belittle Dr. Lehmann's message. Here is how he sneeringly comments on that consoling and assuring message of salvation that Dr. Lehmann delivered that evening in St. Paul auditorium:

"Well, enough said about the newspaper reports. Now here's what I observed last Thursday evening from a high balcony seat in the St. Paul Auditorium.

"Way down below and about ant-size was the limelighted figure of L. H. Lehmann, renegade Catholic priest, telling us about his 'new gospel of salvation.' I shall spare you the details of this 'new gospel,' since its 'faith without works'

substance has been proclaimed much more convincingly and thoroughly by obviously more gifted men of the sixteenth century 'reformation.' Suffice it to say that Mr. Lehmann would have had nothing to say last Thursday evening, he would have been struck dumb, were it not for the Catholic Church on which to vent his 'revolutionary' fervor. He spoke about the Catholic Church all evening—how he had served it for 'eight years in Italy and Rome itself' (although he didn't mention in what capacity), how he loved it (though he didn't allude to the records, according to which the Church was decidedly only a second-rate love of his), how his soul had longed to be without fear and how the Church (or was it his conscience?) had thwarted this longing, etc., etc.

"The Church, he asserted, offers only a 'half measure of salvation,' and a half measure of salvation is 'no salvation at all.' Thus his own 'conscience' and the 'longing' of his own soul brought him the 'whole measure,' complete salvation without any penances, without any sacraments, without anything, in fact, except his own ideas in the matter. Christ's passion and death on Calvary was enough, he said, for man's salvation. As for man himself having to follow in the footsteps of the Master, or take up His cross and follow him in spirit and in truth to Calvary—nonsense!"

"Once, when Cardinal Spellman 'sent a message to us, that we, of Christ's Mission, go back to the Roman Catholic Church,' he, Mr. Lehmann, told the Cardinal 'that we would be willing to go back on the one single condition, that he would allow us to teach the all-sufficiency of the saving work of Christ on Calvary.' But the Cardinal couldn't see it his way. Imagine! He, Cardinal Spellman, wouldn't grant this modest little request, to do away with Christ's own teachings, with dogmas, with the sacraments, with the doctrine of punishment due to sin, etc. One throws up one's hands in despair at such obstinacy, at such narrowness, such—words fail the modest Mr. Lehmann."

Here is proof again of the rejection by the Catholic Church of the all-sufficiency of the saving work of Christ. This Catholic newspaper sneers at Dr. Lehmann for preaching that "Christ's passion and death on Calvary was enough," and tries to uphold the Catholic Church's profitable teaching of a "mere half-measure of salvation," which, we hold, is no salvation at all.

This incident is also proof that increasing attempts are being made by Catholic Church authorities to silence and deny freedom of speech and assembly to any one who, like Dr. Lehmann, humbly tries to imitate the leaders of the Protestant Reformation to bring that glorious message of the Christian Gospel to the people.

Despite this attempt at suppression, Dr. Lehmann and his associates will continue to exercise their right to uphold the saving power of the Lord Jesus Christ, that great message of complete salvation which is so well expressed in the hymn all Protestants love:

*Living He loved me, Dying He saved me,
Buried He carried my sins far away;
Rising He justified freely forever,
One day He's coming, oh! glorious day. .*

EX-CATHOLIC PRIESTS PREACH AT AUGUSTINE

Two former Roman Catholic priests from Manitoba parishes spoke in Augustine United church Sunday night on "Why I Become a Protestant."

Louis Lahaie, former assistant at St. Boniface cathedral, said it is "his conviction" that the true doctrine of Christianity is found in the Bible, not in "the complicated Roman system."

ALSO IN CANADA

CONGRATULATIONS to our colleague Rev. De Rogatis, pastor of Olivet Presbyterian Church in Staten Island, N. Y., who was re-elected last April 11 to a second term as Moderator of the Presbytery of New York.

Pastor De Rogatis is a converted Catholic and all the members of his church in Staten Island are converted Catholics and their children.

"When a man is seeking the truth about God, he must naturally look for guidance not in the fallible philosophy of man, but in the word of God, the infallible holy scripture, which is the only code of Christianity."

The speakers were introduced by the Rev. G. R. Service of Augustine, who said that Mr. Lahaie and Lucien Vinet, the second speaker, were both born in Manitoba.

"Both entered the priesthood from St. Pierre. Both were assistant priests at St. Jean and Morris and both were pastors at Lac du Bonnet. Mr. Lahaie was in charge of the parish at Vassar when he left the church and Mr. Vinet was an R.C.A.F. chaplain in England when he left," Mr. Service said.

An unprejudiced study of Protestantism shows its attractiveness as "the pure and primitive faith of Christianity," Mr. Vinet said. He denied the literal meaning of transubstantiation as taught by the Roman Catholic church and said that neither mass nor compulsory confession was known to the early Christians.

He urged Protestants to unite "and forget about the differences we heard so much about in the Roman Catholic church."

Officials of the Roman Catholic diocese of Winnipeg had no comment to make on the meeting.

PETER, APOSTLE OR POPE?

The Big Fisherman, by Lloyd C. Douglas
Houghton Mifflin Co., N. Y. \$8.50

St. Peter the Apostle, by William Thomas
Walsh, Macmillan Co., N. Y. \$8.50

HERE ARE TWO BOOKS recently published about St. Peter, one by a lukewarm Protestant, the other by a fanatic Roman Catholic. Both are in novel form and distort the life and mission of St. Peter as found in the New Testament, out of all proportion to reality.

Lloyd C. Douglas, whose former book *The Robe* was also a distorted novel of Christ's life and times, has again written a book, eyeing the best seller list rather than the truth. To make it appeal to Roman Catholics, he does not hesitate to stoop to picture St. Peter even yielding to a little idolatry.

On Pages 573, 574, he says that the robe of Christ was sent by the Roman officer in charge of the crucifixion to Peter in Rome, and tells how Peter placed this robe on an altar in a "taper-lit chapel," so that the people could kneel before it and worship it. Here's what he says:

Every day the people knelt before it. He had tried to counsel them not to worship it, but they probably did. . . . Well—he couldn't blame them much. After all it was the Master's robe. If they needed something tangible to fix their eyes upon while they prayed for courage, what token of His presence could serve so well?

The author goes so far as to have Peter admit to Mencius—"I have often knelt there beside them."

"And worshipped the robe?" Mencius asked.

Then the author puts the following words in Peter's mouth: "It starts cherished memories, Mencius, and brought the Master very near. If this is idolatry, I think I shall be forgiven."



This is indeed a strange detail that Mr. Douglas pictures for 20th century Americans. We can picture a pope, but never Peter, bowing down and worshipping a piece of cloth in Rome.

William Thomas Walsh's fictionalized story of *St. Peter the Apostle*, has been highly praised by the secular critics as a good biography of "The First Pope." As to be expected, this fictional story by this Catholic author is an attempt to make people believe that Peter was the first pope of the Roman Catholic Church. There is no proof at all, either from Scriptures or from the archeological records of the Christian Church, that Peter was ever a pope or was ever in Rome.

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[This scholarly — though greatly condensed — article, by Mr. Doeswyk is timely and important in view of the fact that Pope Pius XII plans to declare another absurd and totally unscriptural dogma, 'The Assumption of Mary', during the 'Holy Year' 1950. The 'Immaculate Conception' of Mary has nothing to sustain it but the force of papal authority. The proposed new dogma of 'The Assumption of Mary' is likewise devoid of any proofs from reason or Scripture. Yet they add two more anathemas to the long list of Roman ecclesiastical curses.]

The Absurd Doctrine of The Immaculate Conception of Mary

By PETER J. DOESWYK

ON THE EIGHTH DAY of December, the Roman Catholic Church celebrates the feast of the "Immaculate Conception." Both the term and the feast originated in 1854 when Pope Pius IX made it a dogma of faith that Mary had been "preserved exempt from original sin in the first instant of her conception." (Bull *Ineffabilis Deus*)

The dogma is not related to the birth of Christ, nor to the virginity of Mary (as many erroneously think), but to Mary's own birth. It does not define the sinlessness of Mary (free from actual sin), but declares infalli-

bly that Mary was without original sin when conceived in the womb of her mother, the apocryphal St. Anne.

THE SCRIPTURES

Pope Pius IX refers to *Gen. 3:15* and *Luke 1:28* as Scriptural evidences of the truth of his new dogma. The *Question Box* of the Paulist Fathers moderates this papal claim by admitting that "the Scriptures nowhere expressly teach this doctrine, but Pius IX cites two passages from which it may be inferred." (Q.B., p. 359.)

The first passage in the Catholic Douay Bible reads:

The Converted Catholic Magazine

"I will put enmity between thee and the woman, and thy seed and her seed; *she* shall crush thy head, and thou shalt lie in wait for *her* heel." (Gen. 3:15.)

Even if the Catholic rendering of "SHE shall crush thy head" were correct, and if "She" prefigured the second Eve (Mary); the text still would not imply her exemption from original sin. But the Catholic translation of "She" is an admitted forgery. The original Hebrew text reads "He" or "It" (Heb. "Hu"), not "She" (Heb. *Hi*). The Greek text of the Septuagint reads "He" (Gr. "Autos"; "Ante" is "She"). St. Irenaeus taught that by the seed is meant Christ. So did St. Jerome who compiled the Vulgate, the official Latin Bible of the Roman Catholic church. Jerome used "He" (Lat. "Ipse")¹, but the present text of the Vulgate reads "She" (Lat. "Ipsa").

Catholic scholars today admit the fraudulent translation of "She." The Dominican scholar, Prof. Zapletal, states that the rendering of "Ipsa" cannot be found in the Fathers before Ambrose and Augustine. (*Atlices*, 19.) The Catholic Encyclopedia confesses the fraud as follows: "The translation 'she' of the Vulgate is interpretive; it originated after the fourth century . . . and cannot be defended critically . . . The conqueror from the seed of the woman who should crush the serpent's head, is Christ . . . No direct or categorical and stringent proof of the dogma can be brought forward from Scripture." (*Cath. Enc.*, vol. 7, p. 675.)

¹Jerome, *Bk. Heb. Quest.* in Gen. 3:15.



Thy
word is
truth.

John 17:17

Here then we have official Catholic admission that Rome does not hesitate to alter the Word of God to make it conform to its expedient interpretation. Instead of correcting the falsified text—as Luther did more than 300 years before the dogma—Pope Pius IX uses the falsification to prove 'infallibly' Mary's Immaculate Conception from the Scriptures.

The crowning confusion is in the new Catholic translation of Gen. 3:15 in the *Book of Genesis* (Confraternity Edition) published only last September. This correctly translates "He" (Christ) in place of "She" (Mary). Yet, the old Vulgate (Douay) version remains the only official text for Roman Catholic use, as irrevocably de-

creed by the Council of Trent, so that Mary (not Christ) can still be pictured and taught as crushing the serpent's head!

NEW TESTAMENT

The second passage cited by the Pope in support of his new dogma is taken from the New Testament, *Luke* 1:28, which reads in the Catholic translation: "Hail, full of grace . . ." (The salutation of the angel Gabriel). "Full of grace" is a false translation of the Greek word "*kecharitomene*" which means "gracious," "favored," "acceptable," from the Greek verb *charitoo*, "to grace" (see *Eph.* 1:6), derived from the Greek noun "*charis*" (grace).

After "Hail" usually follows a title, a noun: "Hail, Gracious one." Translating it as an adjective, Catholics insert the name "Mary" in their often repeated prayer: "Hail, [Mary,] full of grace." The adjective "full" is not found in the original Greek text. "Full of grace" in the Greek language is "*pheras charitos*." (see *John* 1:14.)

Even if the translation "full of grace" were correct, it would not imply that Mary was immaculately conceived in the womb of her mother. The salutation took place when Mary was full-grown, and does not state when she became "full of grace." The apocryphal *Gospel of the Birth of Mary*, from which the dogma gradually developed, reads: "She shall be full of grace of the Lord immediately upon her birth" (3:3). Mary's birth is celebrated on September 8, exactly 9 'solar' months after the alleged immaculate conception. As the salutation does not specify the time at which

Mary became "gracious," it could not imply that Mary, contrary to the Scriptures, was conceived without original sin.

The Catholic Encyclopedia excuses the papal assertion by stating: "But the term *kecharitomene* (full of grace) serves only as an illustration, not as proof of the dogma." (*Cath. Enc.*, vol. 7, p. 675.)

We have seen therefore that by their own admission Catholic apologists can find no Scriptural proof for the Immaculate Conception of Mary,



MODERN ROMAN CATHOLIC MADONNA

"Our Lady of Grace," again standing up on the moon. Notice the serpent under Mary's heel, although Gen. 3:15 clearly states that "He [the Redeemer, Christ] shall bruise thy head."

while there are many Scriptural texts contradicting the Roman doctrine:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8.) "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22; cf. Rom. 5:12; Ps. 14:3; Rom. 3:23; Isaiah 64:6.)

THE FATHERS

In the hundreds of volumes which contain the works of the Fathers and Doctors of the church, not one text can be found in favor of this Roman doctrine. The Fathers and Doctors taught the very opposite up to the 19th century. The early Fathers like Origen, St. Basil, St. Ambrose, St. John Chrysostom, taught that Mary was not even exempt from actual sin. The 'infallible' pope of Rome, Gregory the Great (590-604), taught the same. St. Augustine was the first to speculate that Mary was without "actual" sin, but he expressly taught that she was born in sin.

Mary's conception became a theological subject of discussion (not of controversy) in the 11th century after Christ. All the theologians from the 11th to the 15th century agreed that Mary could not have been conceived without original sin: St. Peter Damiani, St. Bernard, Peter Lombard, Alexander of Hales, St. Bonaventure, Albert the Great, St. Thomas Aquinas, St. Antoninus, etc. Thomas Aquinas (13th century), the greatest of all Roman theologians, wrote a whole treatise on the subject and concluded that Mary could not have been conceived without original sin. (*Summa Theol. Part III, Quest. xxvii.*) The 'infallible'

pope of the 13th century, Innocent III, taught the same: "Mary was produced in sin," he declared (*Serm. II Assum. Mar.*, c. 1552). If the Roman church ever had a "general" teaching, this was it.

In the 15th century some theologians (Franciscans) began to teach that Mary had been conceived without original sin, and were immediately condemned by the Dominicans as "heretics."

In the 16th century, Cardinal Cajetan (a Dominican) author of 115 books, wrote:

"If the Scriptures be duly considered, and the sayings of the Doctors, ancient and modern, who have been most devoted to the glorious Virgin, it is plain from their words that she was conceived in sin." (*De Loc. Theol. part I, c. 2.*) Thus in the days of Luther it was still the teaching of the Roman church that Mary was not conceived immaculate.

In the 18th century, less than a century before the recent dogma, St. Alphonsus de Liguori still attempted to prove from Scripture that Mary was "certainly not" conceived immaculate.

When the Council of Trent (1565), "assembled with the Holy Ghost," declared infallibly that all men are conceived in the sin of Adam, it diplomatically confessed that it had no knowledge of a possible exception of Mary. Evidently better informed than the Council of Trent, Pope Pius IX in the 19th century made it a dogma that Mary was conceived without original sin, and gave the doctrine a new name by calling it the "Immaculate Conception," and anathematized anyone who would dare to deny it.

In spite of Pope Pius IX's anathema, Catholic theologians indirectly deny the dogma by teaching that the fetus in the womb in its early stages is not a human being, but passes from vegetable life to animal life in the first month, after which the human soul is created by God, and infused immediately into the body. In other words, they deny that Mary "in the first instant of her conception" had a human soul.

Catholic Church laws on abortion for nearly a thousand years had made the distinction between animated and unanimated fetuses. While Pope Sixtus V (16th century) inflicted the penalty of excommunication for both kinds of abortion, Pope Gregory XV (17th century) withdrew the censure of excommunication in the case of a fetus without a soul. Fifteen years after the declaration of his own dogma, the 'infallible' Pope Pius IX learned of the existence of these church laws and withdrew the clause "*post animatum foetum.*"

The Roman Ritual still provides for a "conditional" baptism of a fetus or monster by the clause "If thou art a man, I baptize thee . . ."

The Catechism of the Council of Trent teaches that "the soul is united to the body only after a certain lapse of time." The same is still taught today in Catholic seminaries (Cardinal Lepicier, Cardinal Mercier, Prof. Hugon, etc.)

PRE-HISTORY OF THE FEAST OF THE IMMACULATE CONCEPTION

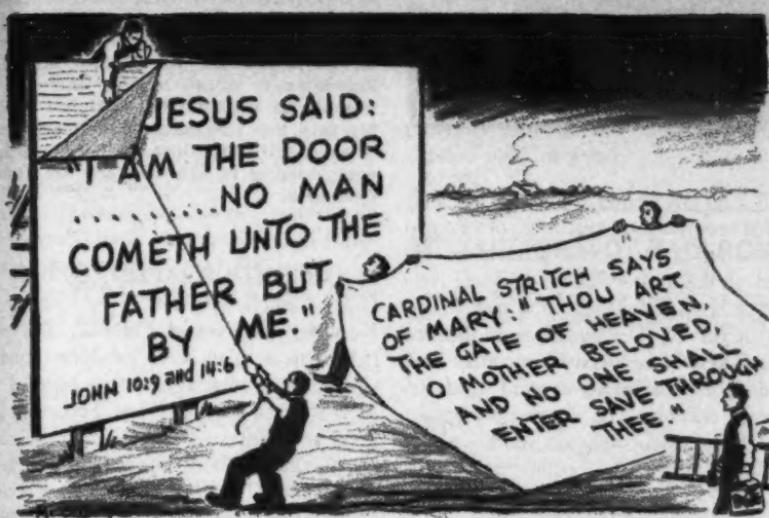
The date of December 8 for the feast of the Immaculate Conception is derived from the apocryphal *Gospel*

of *James*. This spurious writing relates that the parents of Mary were named Joachim and Anna, and that the latter, who was sterile, conceived miraculously in the Temple of Jerusalem (while Joachim was in the mountains) during the Jewish feast of Dedication (Dec. 6-11).

The Catholic Encyclopedia comments on this account: "Since this story is apparently a reproduction of the Biblical account of the conception of Samuel, whose mother was also called Hannah, even the name of the mother of Mary seems to be doubtful." (vol. 1, p. 538.)

About the year 800 the Eastern (Greek) church instituted the Feast of the "Conception of St. Anne, the Grandmother of God" (*Theo-promotor*), commemorating this miraculous conception on the 9th of December. The apocryphal gospel was read in church to commemorate the 'miraculous' pregnancy of St. Anne, for she was believed to have conceived without the action of man.

The Western church (Rome) did not adopt the feast, but instituted in the 12th century a similar feast in honor of Mary, named "the Conception of Mary," which was celebrated on the same date as the former in honor of St. Anne, but, according to the Western calendar, falling on Dec. 8. Later the West adopted also the Feast of St. Anne and introduced the old Eastern "heresy" that Anne had conceived "miraculously." ("*Anno concepit per osculum Joachim*"—Anne conceived by a kiss of Joachim. *Cath. Enc.*, vol. 1, p. 538.) The date for this feast was set for



July 26, as Dec. 8 was already occupied by the "Conception of Mary." In 1854 the feast of the "conception" was changed into that of the "Immaculate Conception," and to put the stamp of approval on the dogma, Mary is said to have appeared four years later at Lourdes to a little peasant girl of 14 years and revealed in perfect French: "I am the Immaculate

Conception." If Bernadette was as innocent as the little peasant girls of France today, she had as much chance of understanding this theological term as she would the biological term "ovum."

When the Roman church is unable to prove her doctrine from Scripture, she resorts to 'miracles.'



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► DICTATOR PERON decreed last Feb. 16 that compulsory teaching of Roman Catholicism in the public schools be extended through the fourth grade of secondary schools, according to a special dispatch in the N. Y. 'Times' from Buenos Aires. Theretofore such instruction had extended only through the third grade of secondary schools. The compulsory teaching of the Catholic religion in the public schools in Argentina became a law in April, 1947.

► THE BANNING of 'The Nation' from the public schools in New York City and elsewhere was condemned by the Association for Supervision and Curriculum Development of the National Education Association last Feb. 16. This education group represents 4,000 classroom teachers, supervisors and other administrators.

► THE RELIGIOUS radio program of WNLK, of Norwalk, Conn., was suspended because Henry A. Wallace, former vice-President of the U.S., and guest speaker of Rev. Charles Wesley of South Norwalk Methodist Church last March 12, criticized the Catholic Church. Mr. Wallace, who had been prevented by six priests from speaking before the Lions Club in Danbury, Conn., said in his radio address: "I supported Alfred E. Smith in 1928. I addressed the Iowa Methodist Conference on behalf of Alfred E. Smith. The Iowa Methodists had no enthusiasm for a wet Democrat from the sidewalks of New York, but they listened to me politely. In this connection I cannot help contrasting this with the tactics used by six priests to prevent me from speaking at Danbury."

► FIVE resolutions on amendments to the new DP bill were voted on last Mar. 1 by the National Catholic Resettlement Council at a meeting in Boston. All these amendments would help to increase the number of Catholic DP's eligible for entry into the U.S., although by the terms of the old DP bill, 55% of those who have been coming to this country are Roman Catholics.

► A HELPFUL LEAFLET, entitled "My Dear Catholic Friends," by Stanley E. Korwek, a converted Catholic, and published by Bethany Press of New London, Conn., recommends Catholics to read the New Revised Catholic New Testament and gives the address of the Catholic publishers. But the Catholic publishers have sternly forbidden this—which does not seem as if they want Catholics to read their own New Testament. However, this Catholic New Testament may be had from Christ's Mission Book Dept. Price is \$1.50.

► SETON HALL [Roman Catholic] College in South Orange, N. J., was accused last Mar. 8 of illegal resale of war surplus material — furniture, gymnasium equipment and like material from the War Assets Administration given free to colleges for use in veterans' education. On that day Archbishop Thomas J. Walsh of Newark, N. J., announced the resignation of Msgr. James Francis Kelley as President of Seton Hall College, and the appointment of Rev. John L. McNulty in his place.

► VISIONS of the Virgin Mary are reported to have happened in the Philippines to "a young girl who ran away from her Philippine home to enter a Carmelite cloister," according to the [Catholic] Register of last December 26. Besides the visions, showers of rose petals are said to have fallen on the convent, and the Virgin Mary is reported to have announced herself as *Mary, Mediatrix of all Graces*.

► MRS. CLARE BOOTHE LUCE recently advised Roman Catholics to imitate the scheme of the *Pyramide Clubs* to get Protestants to join the Roman Catholic Church. Speaking at a Communion Breakfast of the Catholic Guild of the Dept. of Parks in New York City last March 10, she proposed that "if each of the 2,000 Catholics present obtained two converts in a year, and if each of those in turn obtained two more, and so on, the entire city [of New York] would be Roman Catholic in five years."

► ASSERTING that both the Roman Catholic Church and the Communists had "resorted to the questionable tactics of unseemly warfare," Rev. Dr. John Paul Jones, pastor of the Union Church of Bay Ridge and president of the Brooklyn Division of the Protestant Council of the City of New York, warned Protestants, according to the N. Y. *Times* of last Feb. 11, "to view all factors objectively before government or public opinion involves us in serious commitments."

► CLAIMS are being made by Vatican authorities that excavations under St. Peter's in Rome have revealed evidences that St. Peter the Apostle was buried there. Preparations are being made to proclaim this to the world during the Jubilee Year of 1950.

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E.C.A. FUNDS

[FOLLOWING is from a letter from Paul Hoffman, administrator of E.C.A., regarding the item in our last issue (p. 54) on the guaranteeing of funds for foreign editions of certain periodicals, including *The Catholic Digest*]:

"I have denied the applications for guarantees which had been filed by the New World Club, Inc., Fawcett Publications, Inc., and Macfadden Publications International Corp., having determined that the granting of these applications would not further the purpose of the Economic Cooperation Act."

As to *The Catholic Digest*, however, Mr. Hoffman says:

"An application for a guaranty has been received from the 'Catholic Digest,' but is still pending. It is possible that a guaranty of transferability of funds may be issued in connection with this project at a later date."

CORRECTION

To correct your statement in a recent issue [see CCM, December, 1948, p. 313], I would like to say that the late Eduard Benes was not a member of the Czech Protestant Church. The most that could be said is that he was a sympathizer. He did not practice Roman Catholicism, but never took the steps to leave the Roman Church. Mr. Benes is known as a faithful Roman Catholic. Dr. Benes' funeral services were—in character—interdenominational. But Roman Catholic Archbishop Beran led the service while Prof. Beda of the John Hus Faculty, a member of the Czech Brethren Church had a part in the service.

—Rev. J. Paul Testa
Hillsboro, Wilson

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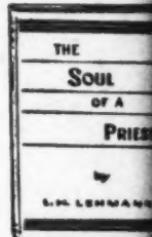
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